

The Lion

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*An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado*

PRAYER – THE SPIRITUAL BOND OF THE MEMBERS OF THE CHURCH

By Father Michael Pomazansky
From *Orthodox Dogmatic Theology*

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Prayer is the manifestation of the Church's life and the spiritual bond of its members with God in

the Holy Trinity, and of all with each other. It is so inseparable from faith that it may be called the atmosphere of the Church or the breathing of the Church. Prayers are the threads of the living fabric of the Church body, and they go in all directions. The bond of prayer penetrates the whole body of the Church, leading each part of it into the common

life of the body, animating each part and helping it by nourishing, by cleansing, and by other forms of mutual help (Eph. 4:16). It unites each member of the Church with the Heavenly Father, the members of the earthly Church with each other, and the earthly members with the heavenly members. It does not cease, but yet more increases and is exalted in the Heavenly Kingdom...

Prayer may be for oneself or for others. Prayer for each other expresses the mutual love between members of the Church. Since, according to the Apostle, love never faileth (1 Cor. 13:8), the earthly members of the Church not only pray for each other, but also, according to the law of Christian love, they pray also for those who are departed (the heavenly members); and the heavenly members likewise pray for those on earth, as well as for the repose of their brethren who are in need of the help of prayer. Finally, we ourselves appeal to those in heaven with the entreaty to pray for us and for our brethren. Upon this bond of the heavenly with the earthly is founded also the concern of the angels over us and our prayers to them.

The power of prayer for others is constantly affirmed by the word of God. The Saviour said to the Apostle Peter: "I have prayed for thee, that thy faith fail not" (Luke 22:32). The holy Apostle Paul often entreats Christians to pray for him: "I trust that through your prayers I shall be given unto you" (Philemon, v. 22).

"Brethren, pray for us, that the word of the Lord might have free course and be glorified, even as it is with you" (II Thess. 3:1). Being far away, the Apostle is joined with his spiritual brethren in common prayer. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15:30). The



Apostle James instructs: "Pray one for another, that ye may be healed; for the effectual fervent prayer of a righteous man availeth much" (James 5:16). St John the Theologian saw in revelation how in the heavens twenty-four elders, standing at the throne of God, fell down before the Lamb, and everyone had harps and vials filled with incense, "which are the prayers of saints" (Rev. 5:8); that is they raised up the prayers of the saints on earth to the Heavenly Throne.

LO THE BOOK EXACTLY WORDED



WHEREIN ALL HATH BEEN RECORDED TENC^E SHALL JUDGEMENT BE AWARDED

Prayers for the Faithful Departed

"Pray one for another" (James 5:16). "Whether we live or die, we are the Lord's" (Rom. 14:8). "Love never faileth" (1 Cor. 13:8). "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son" (John 14:13).

In God all are alive. Church life is penetrated by a living awareness and feeling that our dead ones continue to live after death, only in a different form than on earth, and that they are not deprived of spiritual nearness to those who remain on earth. Therefore, the bond of prayer with them on the part of the pilgrim Church (on earth) does not cease. *"Neither death nor life . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38).* The departed need only one kind of help from their brethren: prayer and petition for the remission of their sins.

"And this is the confidence that we have in Him (the Son of God), that, if we ask anything according to His will, He heareth us. And we if we know that He hear us, whatsoever

we ask, we know that we have the petitions that we desired of Him. And if any man see his brother sin a sin which is not unto death, he shall ask and He shall give him life, for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it" (1 John 5:14-16).

Corresponding to this instruction of the Apostle, the Church prays for all its children who have died with true repentance. Praying for them as for those who are alive, the Church follows the words of the Apostle; *"Whether we live, therefore, or die, we are the Lords. For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living" (Rom. 14:8-9) . . .*

In the Old Testament Church also there existed the custom of praying for the dead. Concerning this there is the testimony of sacred history. Thus, in the days of the pious leader of the Jews, Judas Maccabeus, when after an inspection of those who had fallen on the field of battle, there was found in their garments plunder from the gifts offered to idols, all the Jews *"blessed the ways of the Lord, the righteous Judge, Who reveals the things that are hidden; and they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out."* And Judas Maccabeus himself sent to Jerusalem to *"provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection" (2 Mac. 12:39-46).*

That the remission of sins for those who have sinned not unto death can be given both in the present life and after death is naturally to be concluded from the words of the Lord Himself: *"Whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32).* Similarly, from the word of God we know that the Lord Jesus has *"the keys of hell and of death" (Rev. 1:18);* consequently, He has power to open the gates of hell by the prayers of the Church and by power of the propitiatory Bloodless Sacrifice [the Holy Eucharist] which is offered for the dead.

In the Christian Church all the ancient liturgies, both of East and West, testify to the church's remembrance in prayer of the dead. Such liturgies are known under the names of the Holy Apostle James, the brother of the Lord, St. Basil the Great, St. John Chrysostom, and St. Gregory the Dialogist. Similar references are to be found in the Roman, Spanish and Gallican liturgies, and finally, in the ancient liturgies of the groups that separated from Orthodoxy: the Jacobites, Copts, Armenians, Ethiopians, Syrians, and

others. For all their numbers, there is not a single one of these liturgies where there is no prayer for the dead. The testimony of the Fathers and Teachers of the Church speaks of the same thing.

Concerning the good effect of prayerful communion in the name of the Lord Jesus Christ between those living on earth and the dead, Ephraim the Syrian, for example, reasons thus:

For the dead, the remembrance performed by the saints during their lifetime is beneficial. We see an example of this in a number of the works of God. For example, in a vineyard there are the ripening grapes in the field, and the wine already squeezed out into vessels; when the grapes ripen on the grapevine, then the wine which stands unmoving in the house begins to froth and be agitated, as if desiring to escape. The same thing happens, it seems, with another plant, the onion; for as soon as the onion which has been sown in the field begins to ripen, the onion which is in the house also begins to give sprouts. And so, if even growing things have between themselves such a fellow-feeling, will not the petitions of prayer be all the more felt by the dead? And when you will sensibly agree that this occurs in accordance with the nature of creatures, then just imagine that you are the first of the creatures of God.

In praying for the dead, the Church intercedes for them just as for the living, not in its own name, but in the name of the Lord Jesus Christ (John 14:13-14), and by the power of His Sacrifice on the Cross, which was offered for the deliverance of all. These fervent prayers help the seeds of new life which our departed ones have taken with them — if these seeds have been unable to open up sufficiently here on earth — to gradually open up and develop under the influence of prayers and with the mercy of God, just as a good seed is developed in the earth under the life-giving rays of the sun, with favorable weather. But nothing can revive rotten seeds which have lost the very principle of vegetative life.

Similarly, powerless would be prayers for the dead who have died in impiety and without repentance,

who have quenched in themselves the Spirit of Christ (1 Thes. 5:19). It is precisely concerning such sinners that one must remember the words of the Saviour in the parable of the rich man and Lazarus: that there is no deliverance for them from the deepest parts of hell, and no transference for them into the bosom of Abraham (Luke 16:26). And indeed, such people usually do not leave behind them on earth people who might pray sincerely for them to God; likewise, they have not acquired for themselves friends in heaven among the saints, who, when they fail (that is, die), might receive them into everlasting habitations — that is, might pray for them (Luke 16:9).

Of course, on the earth it is not known to what lot each has been subjected after his death. But the prayer of love can never be profitless. If our dead ones who are dear to us have been vouchsafed the Kingdom of Heaven, they reply to prayer for them with an answering prayer for us. And if our prayers are powerless to help them, in any case they are not harmful to us, according to the word of the Psalmist: *"My prayer shall return to my bosom"* (Psalm 34:16), and according to the word of the Saviour: *"Let your peace return to you"* (Matt. 10: 13). But they are indeed profitable for us. St. John Damascene remarks:

If anyone wishes to anoint a sick man with myrrh or some other sacred oil, first he becomes a partaker of the anointing himself and then he anoints the sick one. So also, everyone who struggles for the salvation of his neighbor, first receives



benefit himself, and then offers it to his neighbor; for God is not unjust, so as to forget the works, according to the word of the Divine Apostle.

Communion with the Saints

The Church prays for all who have died in the faith, and asks forgiveness for their sins, for there is no man without sin, *"if he have lived even a single day upon earth"* (Job 14:5, Septuagint). *"If we say that we have no sin, we deceive ourselves, and the truth is not in us"* (1 John 1:8). Therefore, no matter how righteous a man might be, when he departs from this world, the Church accompanies his departure with prayer for him to the Lord. *"Brethren, pray for us,"* the holy Apostle Paul asks his spiritual children (1 Thes. 5:25).

At the same time, when the common voice of the Church testifies to the righteousness of the reposed person, Christians, apart from prayer for him, are taught by the good example of his life and place him as an example to be imitated. And when, further, the common conviction of the sanctity of the reposed person is con-

firmed by special testimonies such as martyrdom, fearless confession, self-sacrificing service to the Church, and the gift of healing, and especially when the Lord confirms the sanctity of the reposed person by miracles after his death when he is remembered in prayer, then the Church glorifies him in a special way.

How can the Church not glorify those whom the Lord Himself calls His "friends"? *"Ye are my friends . . . I have called you friends"* (John 15:14-15), whom He has received in His heavenly mansions in fulfillment of the words, *"Where I am, there ye may be also"* (John 14:3). When this happens, prayers for the forgiveness of the sins of the departed one and for his repose cease; they give way to other forms of Church communion with him, namely:

a) The praising of his struggles in Christ, *"since neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house"* (Matt. 5:15);

b) Petitions to him that he might pray for us, for the remission of our sins, and for our moral advancement, and that he might help us in our spiritual needs and in our sorrows.

It is said: *"Blessed are the dead which die in the Lord from henceforth"* (Rev. 14:13) and we indeed bless them. It is said: *"The glory which Thou gavest Me, I have given them"* (John 17:22), and we indeed give to them this glory according to the Savior's commandment. Likewise the Savior said: *"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward"* (Matt. 10:41). *"Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother"* (Matt. 12:50). Therefore, we also should receive a righteous man as a righteous man. If he is a brother for the Lord, then he should be such for us also. The saints are our spiritual brothers, sisters, mothers, and fathers, and our love for them is expressed by communion in prayer with them.

The Apostle John wrote to his fellow Christians: *"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ"* (1 John 1:3). And in the Church this fellowship with the Apostles is not interrupted; it goes over with them into the other realm of their existence, the heavenly realm. The nearness of the saints to the Throne of the Lamb and the raising up by them of prayers for the Church

THEY WERE STONED THEY WERE SAWN



ASUNDER THEY WERE TEMPTED THEY WERE SLAIN WITH THE SWORD

St. Mark's Parish of Denver

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28 October 2004 SS. Simon & Jude, Apostles

Dear St. Mark's Faithful:

Thank you for your loyal support and prayers through the Year of Grace 2004. It has been a generally positive year in which the Archdiocese approved a new constitution. Three new bishops will be consecrated and serve in three of the new Dioceses also created in the new organization of the Archdiocese. Our new Diocese is called the Diocese of Wichita and His Grace, Bishop Basil will continue to serve here. Several men were elevated to serve the Liturgy as Acolytes and Readers. We hosted the first Lenten Men's Retreat in Colorado with Bp Basil. The next Men's Retreat is planned for April 2005 here at St. Mark's again. The Rev'd Father Theodore Eklund was Ordained at St. George's Cathedral by Bishop Basil and now serves at St. Vincent's, Omaha. Mary Sullivan Coit continues to produce icons of the highest quality. SDn Benjamin Andersen continues his studies at St. Vladimir's Seminary and should graduate in May 2005. Three men, SDn James Tochiara, Dr. John Falcone, & Acolyte Jason Zacharias Falcone, have matriculated in the St. Stephen Course. Thanks to Nancy Stuart Steffen and our choristers for many beautiful Masses and to the Altar Guild for many hours of faithful service.

Matushka Deborah and many volunteers have served countless Social Hours and luncheons making good use of our parish hall and piazza San Marco. Many have made good use of our excellent Orthodox Bookstore adding books and icons and crosses and holy medals to their lives in Christ. Participation in the week day Matins and Masses and Evensong has increased and we appreciate all who are learning and serving at these liturgies.

Our web site, WesternOrthodox.com, draws over 300 visitors a day and over 1,000 copies of the current LION newsletter are downloaded each month. New members and catechumens have contributed much by serving at the altar and in the Church School program. Fund raisers by the Church Women and SOYO Youth were well supported by all. Many of you support the monthly appeals for monastics, orphans, missions, and the thousands of dollars sent out from St. Mark's do many good works in many places.

We will begin, *Deo volente*, an additional devotion to the Mother of God, St. Mary ever Virgin, with a monthly Evensong and Matins with proper Psalms, Lessons, and Intercessions for young people, families, Mothers, Fathers, and foster parents, as well as the unborn and children at risk in this careless and immoral and way too 'secular' modern world. We hope to revive the monthly Benedictine Oblate retreats in 2005 with study of *The Sacrifice of Praise* by Vilma Little. With Bp. Basil's help, we plan to publish a Western Rite church school curriculum and host a Conference at St. Mark's.

Please take time to fill out a Pledge Card for the life and witness of St. Mark's Parish for the Year of Grace 2005. May God the Holy and Undivided Trinity continue his blessings and deliver us and our Nation from all evils.

Yours in Christ, Father John Connely & the Vestry

The Redemption of Time

from *The Sacrifice of Praise*

by Vilma G. Little, 1956

WHEN the Hours are observed at their proper times the office sanctifies and redeems (i.e. claims back for God) the passing hours, days, weeks and years by continuously drawing back to God the powers of mind and body engaged in other occupations. It enables the soul to return again and again to that source of divine life which springs afresh from each morning's Mass, and thus integrates the passage of time into a permanent spiritual scheme of life that works through a threefold cycle: the day, the week, the year.

THE YEAR

(Reading of the Bible. The life of Christ)

The third cycle also runs round a double track with its starting-point likewise fixed by a phenomenon of nature: the date of the paschal moon. Its course covers on the one hand a systematic yearly scheme of Bible reading, on the other the life of Christ.

Each year the office takes us through the whole course of the life of Our Lord. On the Saturday evening before the **first Sunday of Advent** we begin the wonderful series of antiphons, responsories and scripture readings that usher in the liturgical year. *In illa die*: so begins the first antiphon of vespers. These three words ring out like a herald's call, directing the mind forward, away from the errors and darkness of the past to the glorious light of truth that is to come with the advent of the long-expected One. There is nothing quite like the Advent Office in all the rest of the year. It is not that other seasons are less rich or inspiring; Advent is *different*, because it is not occupied with the present, but is looking to the future for the fulfilment of its cherished dreams. All through the antiphons and responsories of this season there runs that note of joyous anticipation with a deep ground tone of emotion that can scarce contain itself, the yearning of the Bride for the coming of the Bridegroom. This sense of longing expectancy is stressed to a dramatic degree in the first responsory of matins: *Aspiciens a longe*. Here it is, rendered into English, in the order in which it was formerly sung.

CANTORS Beholding from afar I see the Power of God coming and covering the whole earth like a cloud. Go ye out to meet him and say unto him: Tell us if thou art he who art to reign over the people of Israel.

FULL CHOIR Beholding from afar I see the power of God coming and covering the whole earth like a cloud. Go ye out to meet him and say unto him: Tell us if thou art he who art to reign over the people of Israel.

ONE BOY And you, all ye dwellers upon earth, sons of men rich and poor:

FULL CHOIR Go ye out to meet him and say unto him: Tell us if thou art he who art to reign over the people of Israel.

SECOND BOY Hear, O thou shepherd of Israel: Thou who ledest Joseph like a sheep.

FULL CHOIR Tell us if thou art he who art to reign over the people of Israel.

THIRD BOY Rouse up thy power, O Lord, and come: that thou mayest save us.

FULL CHOIR Thou who art to reign over the people of Israel.

THE THREE Glory be to the Father, and to the Son, and to the Holy Ghost.

BOYS TOGETHER Over the people of Israel.

FULL CHOIR Beholding from afar I see the power of God coming and covering the whole earth like a cloud. God ye out to meet him and say unto him: Tell us if thou art he who art to reign over the people of Israel.

Throughout the Christmas season the office dwells on the mysteries of the holy Childhood: the Circumcision with its wonderful antiphons of Greek origin, the Epiphany, the flight into Egypt. Some of the antiphons of this period make us think of certain painted glass windows, glowing with colour, packed with detail, each 'light' telling a story. They make us see and enter into the mystery we are celebrating.

From Septuagesima till Passion Sunday is a long period of preparation to place us in the right dispositions to be able to accompany our Saviour to Calvary. From Passion Sunday on to the Ascension the office follows him day by day, step by step, through all the long-drawn-out suffering of the great Week, from the cry of agony on the Cross to the new sweet strains of the Easter Alleluias. As he ascends to regain his Father's throne the Church, straining her eyes through the cloud that envelops him, sings a sad yet triumphant farewell to him whom she had awaited on Advent Sunday. 'O King of glory, Lord of Sabaoth, who on this day ascendest with exceeding triumph far above all heavens: we pray thee, leave us not orphans but send the promise of the Father upon us, even the Spirit of Truth.'

This promised Spirit is the theme of the Pentecost liturgy. Then we start on the long period of twenty-four weeks after Pentecost, during which we contemplate the Christ-life working in the Church and in each one of her members.

Into this cycle we insert the festivals of Our Lady and the saints. If we recall the symbol of Christ and the vine and ourselves as the branches we shall understand the lives of Our Lady and of the saints as the life of the vine operating without hindrance in these choice branches. And so each feast as it comes round will be related to the season in which it falls, and that particular aspect of a saint's life can be dwelt on that has a bearing on the spirit of the season. Considered thus against the background of the liturgical year every feast becomes alive and shines forth for us a true manifestation of the Christ life. †

on earth are depicted in the book of Revelation of St. John the Theologian: "And I beheld, and I heard the voice of many angels round about the Throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand," who praised the Lord (Rev. 5:11).

Communion in prayer with the saints is the realization in actual fact of the bond between Christians on earth and the Heavenly Church of which the Apostle speaks: "Ye are come unto Mount Zion, and unto the city of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the Church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect" (Heb. 12:22-23).

Sacred Scripture presents numerous examples of the fact that, while still living on earth, the righteous can see and hear and know much that is inaccessible to ordinary understanding. All the more these gifts are present with them when they have put off the flesh and are in heaven. The holy Apostle Peter saw into the heart of Ananias, according to the book of Acts (5:3). To Elisha was revealed the lawless act of the servant Gehazi (4 Kings, ch. 4; 2 Kings in KJV), and what is even more remarkable, to him was revealed all the secret intentions of the Syrian court, which he then communicated to the King of Israel (4 Kings 6:12). When still on earth, the saints penetrated in spirit into the world above; some of them saw choirs of angels, others were vouchsafed to behold the image of God (Isaiah and Ezekiel), and still others were exalted to the third heaven and heard there mystical, unutterable words. All the more when they are in heaven are they capable of knowing what is happening on earth and of hearing those who appeal to them because the saints in heaven are equal unto the angels (Luke 20:36).

From the parable of the Lord about the rich man and Lazarus (Luke 16:19-31) we know that Abraham, being in heaven, could hear the cry of the rich man who was suffering in hell, despite the "great gulf" that separates them. The words of Abraham about the rich man's brethren, "They have Moses and the prophets; let them hear them" (Luke 16:29), clearly indicate that Abraham knows the life of the Hebrew people which has occurred after his death; he knows of Moses and the Law, of the prophets and their writings. The spiritual vision of the souls of the righteous in heaven, without any doubt, is greater than it was on earth. The Apostle writes: "Now we see through a glass,

darkly, but then face to face; now I know in part, but then shall I know even as also I am known" (1 Cor. 13:12).

The holy Church has always held the teaching of the invocation of the saints, being fully convinced that they intercede for us before God in heaven. This we see from the ancient Liturgies . . . St. Cyril of Jerusalem, explaining the Liturgy of the Church of Jerusalem, remarks,

Then we also commemorate (in offering the Bloodless Sacrifice) those who have previously departed: first of all, patriarchs, prophets, apostles, martyrs, so that by their prayers and intercession God might receive our petition.

Numerous are the testimonies of the Fathers and teachers of the Church, especially from the fourth century onwards, concerning the Church's veneration of the saints. But already from the beginning of the second century there are direct indications in ancient Christian literature concerning faith in prayer by the saints in heaven for their earthly brethren. The witnesses of the martyric death of St. Ignatius the God-Bearer (in the beginning of the second century) said:

Having returned home with tears, we had the all-night vigil ... Then, after sleeping a little, some of us suddenly saw blessed Ignatius standing and embracing us, and others likewise saw him praying for us.

Similar records, mentioning the prayers and intercession for us of the martyrs, are to be found in other accounts from the epoch of persecutions against Christians. §

**In the Western Rite, we, the
Church Militant, celebrate our
communion with the Church Ex-
pectant in Paradise. November
1st is the FEAST OF ALL SAINTS**

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ALL SOULS' DAY

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Editor

SAILING TO BYZANTIUM

An Architectural Companion

Osbert Lancaster, 1969

S. *Apollinare in Classe*. Formerly the magnificent Romanesque campanile dominated a flat, empty landscape, like the tower of some great Fenland church, compelling and remote; today the lorries churn by on the autostrada fringed with gas-stations and pull-ins, while from the direction of Ravenna the apartment blocks and housing estates draw annually nearer. But even now the exterior retains an air of age-old, imperturbable aloofness, and the moment one enters one is in a totally different world.

This is unquestionably the most beautiful of all basilicas—perhaps the most beautiful of all places of Christian worship. Lacking is any hint of Gothic mystery, untouched by the intellectualism of the Renaissance or the emotion of the Baroque, it relies entirely for its effect on the beauty of its proportions; all is simple, spacious and drenched in light. By comparison Torcello seems too high, S. Apollinare Nuovo too narrow, while its closest rival, S. Sabina in Rome, has been ruined by those ghastly modernistic paintings round the chancel arch.

The admirably spaced arcades of the aisles are supported on pillars of beautifully veined grey marble with capitals which might well be described as 'gale-torn' acanthus, so flattened are the leaves. (Similar capitals are worked into the Gothic arcade below the palace of the Municipio in Ravenna's principal square, probably taken from the original duomo many times rebuilt.) Above them are no processions of martyrs but simply saints' heads in roundels, faded and inoffensive, dating from the 16th century, but to make up for their absence the mosaics in the apse are more than adequate compensation. In the middle zone S. Apollinare, the first bishop of Classe and a friend of St. Peter, stands with hands outstretched in the

formal attitude of prayer, with, in the sky above streaked with the familiar, cigar-shaped clouds, a great star-spangled disk bearing a cross, flanked by Moses and Elias and by three sheep, two on one side and one on the other, the whole scene being presumably a symbolic representation of the Transfiguration. The exquisite green meadow in which he stands is dotted with Noah's Ark trees in the

branches of which are perched innumerable delightful little birds. Beneath his feet twelve sheep stand in for the apostles and advance towards the centre from right and left. On the chancel arch are more sheep and a medallion of Christ. In the lower zone, in panels between



the windows, are classically draped saints standing beneath golden canopies, and, to right and left, are a pair of court groups, similar to those in S. Vitale but far, far inferior in workmanship. However, these last are the only mosaics which are inferior; elsewhere all the borders and acanthus scrolls seem to me just as fine, as regards technique, as those in S. Vitale, but subtler in colour and more restrained in design. Notice particularly the formalised, almost John Piper, columns in the window returns.

In the side aisles are ranged a collection of superb sarcophagi, mainly dating from the 5th and 6th centuries, of the greatest beauty and interest. On going out do not miss a tablet on the south wall of the narthex erected by the grateful people of Ravenna to the memory of that extraordinary figure 'Popski' (Vladimir Peniakoff), whose private army liberated the city in 1945; and, having read, do not fail to say a prayer for the repose of his soul, as it is largely due to his presence of mind and forbearance that the beauty which you have just seen survives intact today.

The photograph by Fr. John Charles Connelly, 2002, with a Canon S30 digital camera... placed on an ancient altar in the centre of the Basilica San Apollinare.

NOVEMBER ANNO DOMINI 2004

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>We continue our Sunday morning study of "Christ in his Saints." Thanks to Rdr Jeffrey Stout for preparing and leading this class. for about 15 weeks.</p>	<p>1 All Saints Day Matins 7 AM Mass 7:30 Mass 12 Noon Evensong 4 PM</p>	<p>2 All Souls Day Matins 7 AM Mass 7:30 12 Noon Evensong 4 PM</p>	<p>3 Within the All Saints Octave Matins 7 AM Mass 7:30 DU Evensong, Evans Chapel 4 PM</p>	<p>4 Within the All Saints Octave Matins 7 AM Mass 7:30 Evensong 4 PM Choir 7:30 PM</p>	<p>5 S. Elisabeth, Mother of St. John Baptist Matins 7 AM Mass 7:30 Evensong 4 PM Vespers of Our Lady OLV 6 PM</p>	<p>6 S. Raphael of Brooklyn, BC Matins OLV 8:00 AM Latin Mass 9:00 THE FAITH CLASS 10 AM Evensong 4 PM</p>
<p>7 Trinity XXII Matins 7:25 AM Mass 8:00 School 9:10 AM High Mass 10 Evensong 4 PM</p>	<p>8 Patriarchs & Prophets of the Old Law</p>	<p>9 Dedication of the Archbasilica of Our Saviour in Rome</p>	<p>10 Ss. Tryphon, Respicus & Nympha, Mm. Matins 7 AM Mass 7:30 DU Evensong, Evans Chapel 4 PM</p>	<p>11 S. Martin of Tour & Armistice Day Matins 7 AM Mass 7:30 Evensong 4 PM Choir 7:30 PM</p>	<p>12 St. Martin of Rome Matins 7 AM Mass 7:30 Evensong 4 PM</p>	<p>13 S. Britius of Tours, BC Matins 8:30 AM Latin Mass 9:00 THE FAITH CLASS 10 AM Evensong 4 PM</p>
<p>14 Trinity XXIII Matins 7:25 AM Mass 8:00 School 9:10 AM High Mass 10 Vestry 11:30 Evensong 4 PM</p>	<p>15 Feria</p>	<p>16 Feria</p>	<p>17 S. Gregory the wonder-worker Matins 7 AM Mass 7:30 DU Evensong, Evans Chapel 4 PM</p>	<p>18 Feria Matins 7 AM Mass 7:30 Evensong 4 PM Choir 7:30 PM</p>	<p>19 S. Pontianus of Rome, BM Matins 7 AM Mass 7:30 Evensong 4 PM</p>	<p>20 S. Edmund, KM Matins 8:30 AM Latin Mass 9:00 THE FAITH CLASS 10 AM Evensong 4 PM</p>
	<p>Thanks to SubDeacon Benjamin for the new Ordo Notes published weekly for our clergy and pious laity of the Diocese of Wichita and to Reader Cuthbert Vaughn for the weekly bulletin insides including the full Propers of the Mass Noted for chant.</p>					
<p>21 Presentation of St. Mary in the Temple Matins 7:25 AM Mass 8:00 School 9:10 AM High Mass 10 Evensong 4 PM</p>	<p>22 S. Cecilia, VM Please remember to complete your Pledge Card for the life and witness of St. Mark's Parish in the Year of Grace, 2005.</p>	<p>23 S. Clement of Rome, BM</p>	<p>24 S. Chrysogonus, M DU Evensong, Evans Chapel 4 PM</p>	<p>25 S. Catherine of Alexandria, VM National Thanksgiving Day Matins 8 AM Evensong 4 PM</p>	<p>26 S. Peter of Alexandria, BM Matins 8 AM Evensong 4 PM</p>	<p>27 S. Mary on Saturday <u>No Class today</u> Matins 8 AM Evensong 4 PM</p>
<p>28 Advent Sunday Matins 7:25 AM Mass 8:00 School 9:10 AM High Mass 10 Evensong 4 PM</p>	<p>29 Vigil of S. Andrew</p>	<p>30 S. Andrew the Apostle Matins 7 AM Mass 7:30</p>	<p>December 1 Feria Requiem of all souls Matins 7 AM Mass 7:30 DU Evensong, Evans Chapel 4 PM</p>	<p>December 2 S. Bibiana, VM Matins 7 AM Mass 7:30 Scholars 9:30 Evensong 4 PM Choir 7:30 PM</p>	<p>December 3 Prophet Zephaniah Matins 7 AM Mass 7:30 Evensong 4 PM</p>	<p>December 4 S. Peter Chrysologus, BCD Matins 8:30 AM Latin Mass 9:00 THE FAITH CLASS 10 AM Evensong 4 PM</p>



The clergy/wives Deanery dinner at St. Mark's was served by Matushka Deborah and Rosalyn Sophia. Fr. David Mustian presided at the Clergy meeting afterward on the Piazza San Marco. Not shown : Suzanne Bundy.

Newly ordained Fr. Theodore with parents John and Dottie, Presbyter Susan & her mom, Zellah.



The Colorado Deanery meeting began with a Litany of the Saints and Solemn Evensong served by Fr. John Connely, SubDeacon James Tochiara and Jason Falcone. The dinner and meeting followed. This was a very productive meeting at which Fr. Stephan Close related his experiences in Iraq and Afghanistan with our American troops. The new Diocese of Wichita was also a topic. Fr. Lester Bundy also attended.



NOV 2,
2004



Thanks to Vanessa Mahan and Anne Herrell of the Church school for taking a number of our SOYO youth to Elitch's on a sunny Sunday afternoon. Katherine and Thomas Prose have recently joined the SOYO group. Jason Falcone has been added to the teaching staff for the 9 to 12 year old scholars. We hope for more curriculum resources soon.

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Address correction requested



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